

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY STEPHEN COOKE.

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NEW-HAVEN, JANUARY 16, 1836.

VOL. XX

**RELIGIOUS INTELLIGENCER,**

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CONDITIONS.

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**RELIGIOUS INTELLIGENCER.**

NEW-HAVEN, JANUARY 16, 1836.

CHARITY BEGINS AT HOME.

Every solicitor of funds for Missionary purposes expects, as a matter of course, to hear this objection. They who offer it generally make pretensions to a very benevolent spirit. Your object is very deserving, they will acknowledge, without understanding it, and they exceedingly regret they cannot yield to the solicitation, but they are surrounded by objects of charity, and there is a daily demand upon them for more than they are able to give. This objection is not a novel one. It was made eighteen hundred years ago; and unless the principles of the Christian religion obtain possession of the hearts of men to prevent, it will be made eighteen hundred years hence. It will be recollect that Judas

once complained of a misapplication of a benevolent offering;—an offering made for an object, and with an intention that secured to the giver the approbation of the Saviour,—and demanded why it was not given to the poor; and the motive which prompted the objection is explained: this he said, not that he cared for the poor, but because he was a thief, and had the bag, and bear what was put therein. He was treasurer, it seems, of the possessions of the disciples; for what little they possessed they held in common, and if he did not design to embezzle this offering, if it had gone into their treasury, although the contrary is the more probable supposition, he expected to derive some personal benefit. And we venture to assert that in a majority of cases in which the objection has been made from that day to this, it has been made from no better motive. They say it not because they care for the poor, but because they hope by this specious pretext to relieve themselves from the necessity of giving at all. If the poor should tell their whole history, it would be found in most cases, that they fared closely when they had no other resources to draw from but the treasures of these their pretended friends. The poor know better than most others, how little their pretended kind regards are worth, and they are found much oftener at the dwelling of the man whose heart is open to every benevolent object.

THE HEATHEN ARE AS WELL OFF AS WE ARE.

This is another objection often made to solicitations for missionary purposes. Without stopping here to discuss the question respecting the final condition of the heathen, and leaving the objector with his bible to settle the question whether beings so debased and degraded as the heathen, are fit for heaven, or could be happy if admitted there, let us confine our attention exclusively to their present condition. And who that knows anything about their condition without the gospel, and witnesses the change that is made in it, where the gospel is only beginning to exert its sanctifying influence, can with any candor or regard to veracity, make the objection? We remember, for instance, what the Sandwich Islands were some 15 or 20 years ago, before the gospel was introduced among them—guilty and debased and wretched beyond description; one continued and every where prevailing exhibition of indolence and licentiousness, and debauchery, and lying, and theft, and treachery, and wars, and violence, and assassinations,

—a state of vice and degradation scarcely conceivable by an inhabitant of a Christian land. A little band of missionaries have for a few years been laboring to bring them under the benign influence of the gospel; and what has been the result? About one third of the whole population, we learn, are collected in their schools, and thus brought directly under the influence of intellectual and religious instruction. A still greater number have been taught to read the word of God.—Large congregations assemble on the Sabbath to hear the message of salvation, and a vast majority of the people are impressed with the sanctity of the day. A government by law, founded on christian principles, has succeeded to the arbitrary and capricious decisions of a haughty aristocracy. The voice of prayer and praise ascends from a thousand dwellings, and from hearts that were formerly strangers to every virtuous emotion. Churches of Christ have been formed of the conscientious and pious who had hitherto lived the slaves of brutal appetite and the objects of worse than brutal degradation. Who can look at this single instance of the effect of the transforming influence of the gospel, and longer repeat the objection that the heathen are as well off as we are? Looking simply at their present condition, without any reference to their prospect after death, who that has a spark of benevolence, or one feeling of philanthropy, will withhold his assistance, and stand objecting to the efforts of the benevolent to send them the gospel? The objector forgets the period in which he is living. He does not consider that the beneficial effects of the gospel have been tested by a thousand experiments; that every man who makes any pretensions to intelligence and common honesty, admits that the greatest earthly blessing a people can enjoy is the institutions of the Christian religion; and that the prosperity of no people can long survive this restraining and sanctifying influence.

But if we had none of this evidence of the beneficial effects of the gospel to encourage us in sending it to the destitute, there is, notwithstanding, one consideration which obliges us to do it. The command of Christ is authority which is paramount to every other. That command is plain and unequivocal: *Go ye into all the world and preach the gospel to every creature.* With an obligation created by such authority, how impious as well as silly, is it for the objector to oppose the fulfilment of the command, by repeating the stale objection that the heathen are as well off as we are.

#### THE HEATHEN CAN TAKE CARE OF THEMSELVES.

Now we hesitate not for a moment to admit the fact of the ability of the heathen to provide themselves with the Bible, and preachers, and religious institutions. There are probably very few exceptions to the fact. Some of them are possessed of more wealth than we have ever dreamt of possessing. The demand to supply the heathen with the gospel, is not predicated upon their inability to supply themselves. There are other considerations which make abundantly manifest our obligation. Of these we need mention only one,—simply this, if the gospel is not sent to them they never

will have it. A great majority of the heathen, wealthy as they may be, have no knowledge of the existence of the Christian religion; and if they had, they would make no efforts to obtain it. The superstitious and delusive mythologies which constitute their religion, are the result of education; and we all know how strong are our prejudices in favor of early impressions. It is next to certainty, therefore, that they never will embrace the Christian religion, if it be not carried to them, and the superiority of its principles evinced to them by an exhibition of the superior excellence of the character and condition of those who have embraced it. Such being the facts in the case, how childish is the objection that we are not under obligation to send them the gospel, because they have the ability to procure it themselves.

And withal, how destitute of humanity is the objection. Your neighbor's family are suffering with disease and are dying. There is a remedy—a safe and effectual remedy. But they have never heard of it; or if they have heard, they have no confidence in it, and instead of obtaining it, are following prescriptions which will certainly result in their death. You are acquainted with all the circumstances in the case. You are assured of the efficacy of the remedy—that it would certainly save them if they would receive it. But because they are able to procure it themselves, if they knew of its existence; or because, knowing of its existence, they are prevented from procuring it, by some unreasonable prejudice—a prejudice which you might overcome; shall you therefore quiet yourself in making no effort to save them? Are you not under obligation to inform them of its existence; and if necessary, to carry it to them, and urge it upon their acceptance, and thus save them from death? Can you otherwise lay any claim to benevolence, or even to common humanity? And to just as little of either is our objector entitled.

Besides all this, the Saviour who gave his command to preach his gospel to every creature, foresaw all the circumstances that exist in the case. He knew that the heathen would be able to take care of themselves. But with this knowledge of their circumstances, he deemed it wise and benevolent to publish the command; and with this command before him, let not the objector incur the charge of guilt as well as of folly, by repeating his objection.

But in addition to all this, we find in the very fact upon which he predicates his objection, a powerful encouragement to send the heathen the gospel. They are some of them possessed of immense wealth. Therefore—for that very reason, bring them under the influence of the gospel. For if they can be made to feel its heavenly influence, if they can be made to breathe its heavenly spirit, they become at once powerful auxiliaries in diffusing its blessings to others. This has sometimes been the happy result; and the missionary has had abundant occasion to rejoice that the convert from heathenism was possessed of wealth. For he has seen that wealth, that had been so long accumulating with a miser's care, and held together by a miser's grasp, flowing down, under the softening influence of

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the gospel, and on its consecrated streams conveying the blessings of the gospel of salvation to thousands around him. We see then in the fact of the pecuniary ability of the heathen, no objection, but abundant encouragement to send them the gospel.

" Shall we whose souls are lighted,  
With wisdom from on high—  
Shall we to men benighted,  
The lamp of life deny?  
Salvation!—Oh, salvation!  
The joyful sound proclaim,  
Till earth's remotest nations  
Have learned Messiah's name."

#### FOREIGN MISSIONS.

The following brief article, from the Herald for Jan. gives a condensed view of what has been accomplished by the American Board, and of the present state of their Missions.

Three have been added, the past year, to the number of our General Agents, making the number of those agents eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of \$163,340 19 has been received, and \$163,254 expended. The receipts, however, though exceeding those of the preceding year by more than \$10,854 09, are but little more than half as large as were the average receipts of the three principle foreign missionary societies of Great Britain. To our ordinary receipts were added \$45,635 11, placed at our disposal by the Bible, Tract, and Sabbath School Societies of our country. The number of our missions is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and book-binders, 30 other male assistants, and 157 married and unmarried female assistants;—making a total of 308 missionaries and assistant missionaries sent from this country, and under the direction of the Board. There are also four native preachers, and 51 other native assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,181 pupils, receiving, in a greater or less degree, a christian education. Seven languages have been reduced to writing by the missionaries of the Board, and books have been prepared and printed in them at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most

useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon a college, in fact, exists already, containing 130 pupils, more than three fourths of whom give hopeful evidence of piety. We have eight printing establishments, and to two of these, type and stereotype foundries have been added the past year. Measures have also been taken to secure to China the benefits of metallic printing as soon as possible. These printing establishments possess the means of printing in 19 different languages, spoken by people for whose special benefit our missions are designed, and spoken too by more than 450,000,000 of human beings.—The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations in nineteen languages, is not far from 94,000,000 of pages.

The missions of the Board greatly need that as many as fifty ordained missionaries, and nearly as many lay teachers, should be sent to them during the present autumn; and the committee would venture to appoint and send forth all this number, had they the suitable men at command. They need also five or six first rate men, of apostolic spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the gospel day upon the darkness of their long and dismal night.

The only things in which we can be said to have any property, are *our actions*. Our thoughts may be bad, yet produce no poison, they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, or reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave; with respect to them *alone*, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our *actions* must clothe us with an immortality, loathsome or glorious; these are the only *title-deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when every thing else is as nothing; and their value will be confirmed and established by those two sure and stateless destroyers of all *other* things,—Time—and Death.

#### THE EMBLEM LAKE.

When calmness on the water rests,  
At sun-light or at even,  
The lake is like a mirror's face,  
And shows the print of heaven.

How like the soul which peace pervades;  
In joy or grief serene;  
When, though a cloud may sometimes shade,  
God's image e'er is seen.

J. K.

If we cannot exhibit a better life than an atheist, we must be very bad calculators, and if we cannot exhibit a better doctrine, we must be still worse reasoners.

**THE SCRIPTURAL VIEW OF DIVINE INFLUENCE, AS OPPOSED TO PELAGIAN AND OTHER VIEWS.**

It has been a doctrine held by all who have called themselves christians, in every age of the church, that God, in some sense, either by direct agency or in some other mode, is the author of holiness in the human heart. Respecting what that mode is, in which he is its author, however, there has been much diversity of sentiment. The principal reason of this difference of opinion on the subject, is, that men have not gone to the Bible, the only source of information on the point, and having ascertained clearly what it says, rested satisfied with its instructions. There has been a constant tendency in men to speculate on the subject; and there has been much which may be called a presumptuous leaning to their own understanding.

It is proposed at this time to state, as definitely and concisely as possible the scriptural view of this doctrine, as opposed to Pelagian and other erroneous views of it.

The general fact, that God is the author of holiness in the human heart, is every where taught us in the inspired volume. It is said of men, that they cannot come to Christ "except the Father draw them;" while it is also said, that they "shall be willing in the day of his power." Men in becoming christians, are said to be "born of God;" to be "begotten again by the God and Father of our Lord Jesus Christ; to be "called according to his purpose; to be "chosen of God;" to be "sanctified of God;" to be "his workmanship, created in Christ Jesus." The faith of saints is spoken of as the "gift of God," and Christ is called its "author and finisher."

But it is unnecessary to repeat further proof of the general fact, that God is concerned in the production of holiness in the human heart. This doctrine is not denied by any, so far as we are aware, who profess a faith in the Bible.

There are, however, as we have said, diversities of sentiment respecting the sense in which God is the author of holiness in men. One class holds, that it is by a peculiar and supernatural influence. Another class denies that there is any peculiar and supernatural agency in this thing; that is, they deny that God is the author of holiness in the human heart, in any different sense from that in which he is the author of sin. Under these two general classes are comprised, of course, all who have any opinion on the subject. It will be our object to show, that the view of the former, in opposition to the latter, is the scriptural view.

There are belonging to the latter general class,—the class which denies any peculiar, supernatural influence,—two more specific classes, which it will be necessary to consider separately. At the head of one, according to the assignment of theologians, stands Pelagius, of ancient times. At the head of the other stands Dr. Hopkins, of a later age.\* We ask pardon for having brought these two so unequaly distinguished names together in such proximity. For we only mean to assert, that they are in such a sense one, as that they both come under the same general class; while in another most material sense they are two, and perfect antipodes one to the other.

But to their opinions. The Pelagians hold, that God is the author of holiness in the human heart, not by any direct, special agency, but as he is the author of that system of truth which is the means of their sanctification. They grant that the scriptures ascribe holiness in men to God as its author; but they construe

\* Perhaps it might be said with more truth, that Dr. Emmons stands at the head of this class, since it is not clear that Dr. H. would have carried out his principles as far as Dr. E. has done.

these passages just as they do those which ascribe sin in man to God as its author. God, they would say, was the author of penitence in Paul, just as he was the author of hardness of heart in Pharaoh; not by any direct and special agency in either case, but by an ordinary providential influence in both. For, they would say, the scriptures ascribe these different things alike to God; and since we cannot suppose, that God produced the sin of the one, by any direct and special agency, so neither have we a right to suppose, that he produced the holiness of the other by any such agency. Hence, according to their view, when the Bible ascribes holiness in men to God as its author, we are to interpret the language upon the principle, "*Quod facit per alium facit per se,*" what he does by another he is said himself to do. As, for example, when it is said, "Solomon built the temple," we are not to understand the language as asserting, that Solomon had *himself* put the stones and mortar and timber together; but as asserting simply, that the temple was built according to his will and under his general direction. This is the Pelagian view of the doctrine.

The view of Hopkins, or, as we choose to designate the opinion, the view of the advocates of what is called the "divine efficiency scheme," is as follows:—They agree with the Pelagians in denying any peculiar agency of God in the production of holiness, and in maintaining that he is in the same sense the author both of holiness and sin; while they differ from the Pelagian scheme respecting the manner in which God is the author of holy and sinful action. For, though with them they say, that God produces all actions in men, both holy and sinful, in the same way; yet, in opposition to them, they hold that *this way* is by a direct and special agency. Thus they differ from the first mentioned general class, in making God the author, in the same sense, both of holiness and sin;\* and they differ from the Pelagians, in making him the author of holiness and sin by a direct and special agency. For proof that God is the author both of holiness and sin, by a direct and special agency, when arguing with their orthodox brethren,—and it is this scriptural argument which we wish to consider,—they appeal to the Bible and to their own concessions. You admit, say they, that, according to the Bible, God is the author of holiness by a direct and special agency. But if you admit this, you must admit that he is the author of sin in the same manner. If you hold to the former, you must hold to the latter; and there is no mode of avoiding the latter but by giving up the former, and going over to the Pelagian scheme. For, say they, the scriptures equally ascribe sin and holiness to God's agency, and as explicitly declare him to be the author of the one as of the other. Hence if you interpret those passages which ascribe holiness to God as its author, in such a sense as to make him the author of it by a direct and special agency,—and this you admit must be the way,—then you must interpret those which ascribe sin to him, as its author, in the same manner. You must not, say they, bring in the principle, "What he does by another he is said himself to do," in respect to sin, and not in respect to holiness. They deny, that there is any warrant for applying this principle in respect to one class of passages, and not in respect to the other.

In confirmation of this view of the subject, and in answer to certain objections, they also say, that in the language of the scriptures, there is on these subjects an

\* We do not mean to assert, that this is the whole difference between them and their orthodox brethren. For there has been, and is now, a difference of opinion as to the philosophical nature of that direct and special influence in the production of holiness, to which both alike hold. We have omitted an examination of this point, since the range of the subject did not require it.

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exact parallelism; if they ascribe holiness in the human heart to God's agency, with equal explicitness they ascribe sin also to God's agency; if they ascribe sin to man, as in the text "Pharaoh hardened his heart," so they ascribe holiness to man, as in the text, "Ye have put off the old man, and put on the new man." Hence they infer, that, in whatever sense God is the author of holiness in the human heart, in the same sense he is the author of sin.

Here then, as they claim, and that too with no little degree of satisfaction, we are in a dilemma between Pelagianism on the one side, or the scheme which involves direct divine agency in the production of sin on the other. But is this claim well-founded? Is it true, that we are in a dilemma between these two schemes? Is there no way in which we can, on scriptural ground, hold to direct special agency in the production of holiness, and not in the production of sin? For we must confess, that we are not willing to give up the former beloved doctrine, nor are we willing to adopt the latter, to us, unwelcome one. We hold, that there is a way opened in the scriptures by which we may escape from both horns of this supposed dilemma. Yea farther, we hold, that if we take the scriptural view of this subject, so far are we from being obliged to adopt one or the other of these schemes, we cannot adopt either. Here then, we propose to state the scriptural view of the subject.

Were those general or less specific forms of expression, which ascribe holiness in man to God as its author, such as we have already quoted, all the texts on the subject, we should feel shut up to one or the other of these schemes just specified. In that case, as we think, the reasoning of the advocates of "Divine Efficiency," would be conclusive. For, while these texts would teach us the fact of God's agency in the regeneration of men, they would not teach us the nature of that agency, and show us wherein it is different from his agency in the production of sin. But this class of texts is not the only one.

If we examine the Bible, we shall see that there is a class of texts, which ascribe the existence of holiness in the human heart to the "Holy Ghost," to the "Spirit of God," to the "Spirit of the living God," etc. These passages, as we affirm, overthrow the Pelagian view of the divine influence in the production of holiness. For they are phrases signifying a special, supernatural agency of God, an influence different from that by which ordinary events are secured. In proof of this, we alledge the fact, that, so far as we have been able to examine the Bible on the point, these phrases are never used in relation to common, ordinary events. They are no where used except in relation to acts of creation, miracles, prophecy, inspiration, and the existence of holiness in men. But in creation, miracles, prophecy and inspiration, as all must admit, there is a special, supernatural agency. Why not then, we ask, in the production of holiness? We not only see no warrant for not giving these terms the same import, when used in relation to this subject, but we are bound to give them the same import, according to all correct rules of interpretation. Hence, as we have said, these texts entirely overthrow the Pelagian scheme.

These passages likewise overthrow the reasoning of the advocates of divine efficiency in the production of sin. For they can bring us no such passages as these, in relation to the existence of sin in the human heart. We know of no passage, which, in this peculiar form of expression, ascribes sin to God's agency. In other words, sin is no where ascribed to the "Holy Spirit," or to the "Spirit of God." This class of texts, therefore, forbids our adopting the scheme of special agency in the production of sin.

If we look still farther into the language of scripture, we shall find another class of texts which throw light on this subject. These passages are those, which so connect an agency of God with other agencies, in the production of holiness, as to recognize the fact of a distinct agency on his part, over and

above ordinary agency. This text may be quoted as an example; "Ye have purified your souls, in obeying the truth through the Spirit." Here the agency of the sinner is spoken of, the instrumentality of the truth, and the agency of God; and the agency of God is recognized as a distinct thing from the other two. Were they the same, they could not be thus distinguished. This class of texts, therefore, is directly at war with the Pelagian doctrine, that God has no special agency in the regeneration of men.

Now do these texts agree any better with the opinion of those who advocate direct divine agency in the production of sin. For similar texts are no where found, in relation to the existence of sin in the hearts of men. Where can a text be found of such import as the following? Ye have polluted your souls, in yielding to temptation through the Spirit. Such passages will be sought for in vain.

But we have another class of texts still more decisive on the question. This class of texts are those which deny the production of holiness in the human heart, without the direct and special agency of God. Take as an example the following: "Who is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man? I have planted, Apollos watered, but God giveth the increase." So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Here by the planting of Paul,—that man who was not a whit behind the very chiefest apostles,—and by the watering of Apollos,—that eloquent man, and mighty in the scriptures,—are doubtless meant the most perfect instrumentality of natural, secondary causes. And it is denied, that this kind of agency alone had produced holiness in the Corinthian converts. The apostle distinguishes between these natural, ordinary agencies, and the higher agency of God, and declares, that the result was not effected by the former. For he says, "So then neither is he that planteth anything, nor he that watereth, but God that giveth the increase."

In this class of texts, we have a full and explicit denial of the truth of the Pelagian scheme.

The same texts, too, most clearly forbid our coming to the conclusion, to which the advocates of direct divine efficiency in the production of sin would bring us. For where do they find texts furnishing the least shadow of a denial of the sufficiency of second causes in the production of sin? Where does the Bible say, that ordinary, natural, secondary agency is sufficient, without a higher agency from God, to produce sin in the hearts of men? We think we shall call upon them in vain to bring us any texts of this class.

But what we have now said, is not all that may be said, respecting the scriptural view of this subject. For when we have examined these several classes of texts of which we have only given examples, and seen what they teach us, we cannot read those other and more general passages, which ascribe the existence of holiness in men to the agency of God, without understanding them also, to teach the doctrine of God's special agency in this thing. The fact of a supernatural influence ascertained from the one, must control the interpretation of the other. But, when we read, that God is the author of sin, too, in some sense, not having any texts which teach us, that he is author in any other than an indirect and secondary manner, while we have texts which teach us, that this is the way; we are required to interpret these texts according to the principle already stated, "What he does by another he is said himself to do."

The principle of interpretation in these cases may be the a illustrated: Suppose we knew from other sources, that Solomon, laboring with his own hands, had built the temple. Then when we read the passage, "Solomon built the temple," we must, according to the known facts in the case, construe this passage as affirming that Solomon erected the building with his own hands. But suppose we know from other sources, as we do, that Solomon's agency in building the temple, was that of general direction, not of direct agency. Then when we read the passage, we are required to interpret it as affirming no more than a general direction or control. Thus, in the one case, to apply the principle, we are required to ascribe holiness to God's special agency, while in the other, we are required to ascribe sin merely to his providential government.

Putting all the various texts together, therefore, which ascribe holiness to God's agency, and giving them their only true interpretation, we see how full, how explicit, how unquestionable, is the scriptural testimony to the fact of a direct, special, supernatural influence in the production of holiness in the human heart.

Here we bring our argument to its conclusion. The script-

tural view, of the doctrine of divine influence in the production of holiness in men, is this:—God has an agency in the regeneration of men. That agency is direct and special, in opposition to the Pelagian scheme of mere providential influence on the one hand, and in opposition to that scheme of efficiency on the other, which would make God in the same sense the author of sin as of holiness.

Should the question here be asked, What is the exact nature of this influence or agency? we reply, that the scriptures do not inform us. They teach us the fact, that there is a supernatural agency,—that there is an influence over and above the natural influence of truth and all second causes. But what the specific nature of that influence is, further than this, except that it is consistent with the moral agency of man, they do not teach us. Where the scriptures leave it, there let us leave it also.—*Christian Spectator.*

#### GOD PROTECTS HIS CHILDREN.

During the late French war, the French and Prussian troops met at Lubeck. The inhabitants could not anticipate any thing but plunder and murder. Among others, a very pious jeweler determined to fly to God for refuge. All the gold and silver articles being placed upon the table, he requested all the members of the family to unite with him in prayer. While on their knees a French soldier burst open the door of the house, and stood still until the jeweler closed the solemn exercises. He then invited the soldier to the table, saying, Sir, take of these articles whatever you please. No! said the soldier, I will take nothing; but shall continue with you as a guard until we march away. At night a bed was offered to the soldier, but he declined accepting it, preferring to remain in the room below, in order to be ready at any moment for defending the jeweler against plunderers. The French after some days withdrew. The soldier of course joined the troops. Stationed at another city, he was quartered at the house of an intimate friend of the jeweler, to whom he related this occurrence, adding, I never knew what fear was until I unexpectedly saw the jeweler and his family upon their knees praying. Such was the degree of terror with which I was struck, that I could not move from the sill of the door until the jeweler came to me! God protects his children.—*Evang. Luth. Intell.*

#### ANECDOTE.

A clergyman, during a journey recently, preached at a pleasant village in South Carolina, from Acts xvii. 11. In the course of his sermon, he took occasion to speak of the noble effects of Bible Societies to multiply copies of the Holy Scriptures, and to circulate them among the destitute at home and abroad. On Monday morning, when he was about to renew his journey, the lady at whose house he had taken lodgings, put into his hand a small paper, evidently containing money, and remarked, it 'was from a lady in the Academy.' He did not open the paper until he had travelled several miles, but on examination it was found to contain a dollar, with this modest suggestion, 'perhaps this may procure a Bible for some poor person.' It cannot easily be imagined how much pleasure this little incident afforded him as he pursued his lonely way. At night he reached another village, where he was enabled by this unexpected Christian charity, to procure a Bible of very excellent print. Fourteen miles from this place, in a very thinly settled part of the country, he found a poor widow whose Bible (a large one) had been sold at the death of her husband, with other property, to raise money to discharge the debts of the family. Since then she had had no Bible. The writer has distributed Bibles in the populous city, and in far distant settlements, but never has he, so far as he recollects, witnessed on a similar occasion so strong expressions of gratitude, nor has he been so deeply impressed with the belief, that the hand of the Lord was operating to supply one of his poor, afflicted children with the bread of life.—*Southern Intel.*

To the Editor of the Religious Intelligencer.

#### LICENSE LAWS.—No. 2.

DEAR SIR,—In my last number, I mentioned the objections which some persons make to the prohibiting of the universal and indiscriminate selling of ardent spirit, to be used as a drink, by all who chose to engage in the business, and to all who are disposed to buy and drink, is unconstitutional, takes for granted one of two things, viz:

1. That a man, if he chooses, has a moral right to carry on a business which injures the community; or

2. That the indiscriminate selling of ardent spirit, to be used as drink, does not do this. Neither of these is true; and of course the objection is without foundation. The first is a palpable violation of the great principle of common law, "so to use your own as not to injure others." Of course, no reasons are needful to prove its incorrectness. And the second, in view of the facts connected with this traffic, is obviously incorrect.

My object in this number, is briefly to advert to a few of the facts, by which the truth, that the indiscriminate selling of ardent spirit, to be used as a drink, is injurious to the community, is proved.

1. It increases the pauperism of the community. By a personal examination of several hundred Almshouses in various parts of the country, and a careful inquiry into the character of their inmates, as certified by the overseers of the poor, who were acquainted with them, and with the causes of their poverty, it is now fully proved, that from three fourths to four fifths of the pauperism of the country is occasioned by intoxicating drink. Take a few cases as specimens of the rest. Of 633 persons brought to the Almshouses in Albany County, N. Y. the overseer states, that 616 were brought there by rum. Of 334 paupers in the county of Washington, N. Y. 29 were made such by drinking. Of 253 in the county of Oneida, 246 were made paupers in the same way. Of 3000 admitted to the Almshouse in Salem, Mass. 250 were brought there by drinking. Of 572 men in the Almshouse in New York, 552 were intemperate; and of 601 women, about 550 were also intemperate. Of 1134 brought to the Almshouse in Baltimore Co. Maryland, 1059 were brought there by spirituous liquors. And in a number of Almshouses, of 4960 paupers, 4690 were made paupers in the same way. Of 190 persons received in one Almshouse, in one year, were 19 wives of drunken husbands, and 71 children of drunken fathers. Similar facts might be presented almost indefinitely, but these are exhibited merely as a specimen of what would be found on examination to be substantially the case with regard to this subject throughout the country. The traffic in ardent spirit to be used as a drink, of course greatly increases the pauperism; and thus materially injures the community. All the money which is paid for the liquor by those who drink it, is to them utterly lost.—All the time which is spent in obtaining and drinking it, is also lost. All the time which is wasted in idleness and dissipation in consequences of drinking, is also lost. And so in numerous other ways, is there a great loss to the community. Nor is the community injured only as much as they would be if this property were merely burned, sunk in the ocean, or taken from the possessor. But they are also injured by all

the lossing of souls, for the all which drink, much i has a n duces i fundam fered; comm of it di is not e persons ots, ke be man of getti does no a man curing son or voluntar ministr strum rom sel ly to ge way ro injure t money and to g amblin In each able e to inju muniti eve it the othe the inju ion of rum sel robb and the it, and his vic them f In named Morp they v of exc his so son pa I sha to you to thi to me They both Reme your

the loss of character and usefulness which the drinking of it occasions, and the numerous evils to individuals, families, and the community which it produces. They loose also, equal to all that is paid in providing for the accommodation of the paupers which are made by the drinking of it, and in supporting them; and to all which had they not been accustomed to strong drink, they would have accumulated. All this is so much injury to the community. Of course, no man has a moral right to pursue the business which produces it, and no one can do this without violating that fundamental principle of common law to which I referred; and so using his own as tends to injure the community. Nor is the injury lessened or the guilt of it diminished by the consideration that this injury is not effected without the voluntary agency of other persons. This is true when a man sells lottery tickets, keeps a gambling house, or a brothel; or when he manufactures counterfeit money for the purpose of getting others knowingly to circulate it. But this does not lessen the injury or diminish the guilt. When a man offers a sum of money for the purpose of procuring a robbery to be committed, the evil to the person or the community will not be effected without the voluntary agency of another; but that does not diminish the injury or lessen the guilt of him who is instrumental in producing it. But it is said, that the rum seller does not mean to injure the buyer, but only to get his money. So it may be said of the highway robber in many cases, that he does not mean to injure the person whom he robs, but only to get his money. But the fact is, that it is an injury both to him and to the community. So it is when it is gotten by gambling. So it is when it is gotten by rum selling. In each case it is gotten without furnishing any valuable equivalent, and in a manner which is adapted to injure both the person who loses it, and the community. The difference in the cases is this: in one case it is gotten according to human laws; and in the other case, in violation of law. But in both cases the injury is done. And in both it is done in violation of the laws of God. And in one respect, the rum seller does a greater injury than the robber. The robber leaves unharmed the character of his victim; and the rum seller often is instrumental in destroying it, and in bringing upon the family and connections of his victim, woes from which the highway robber leaves them free.

J. EDWARDS.

### AWFUL WARNINGS.

In the year 1788, two desperate characters named Winter, father and son, were hanged at Morpeth in the county of Northumberland. When they were leaving the jail, to proceed to the place of execution, the father expressed a desire that his son would shake hands with him. But the son positively refused. "No! father, (said he,) I shall not shake hands with you: it is all owing to your bad bringing of me up, that I am come to this; it is all your doing: you've been no friend to me, and I shall not shake hands with you." They were soon after carried to the gallows and both hanged together. Reader, are you a parent? Remember, the hour is coming when you and your children must appear before the judgment

seat of Christ to receive the things done in the body. Are you so bringing up your children that they may bless you at that day? Alas! many a wicked child, of careless, worldly parents, will depart to his own place, accusing them as the occasion of his ruin. "It's all your doing," (they will say)—"tis you who brought me to this—you have been no friend to me."

Children, if you have kind parents who try to be friends to you indeed, by training you up in the knowledge, and love, and fear of your God and Saviour; think what a dreadful thing it would be to have wicked, careless parents who took no thought for your souls; but by word and deed led you on to evil—let you take your own way to destruction. O beware how you slight the advice of your best friends, or think hardly of them for denying you what would do you harm. My dear children, pray to our Lord to give you heart to follow their good advice, and good examples; and then there will be a blessed, blessed meeting, between you and your parents in the presence of Him who saved you both; and you will salute them with joy; and bless the Lord who gave you them, and say, O you have been good friends to me.

It was my lot to visit a prisoner of a most daring character, condemned to death for highway robbery. It pleased God to humble his spirit very surprisingly; and in one of my visits he requested me very earnestly to write a letter to his wife, of whom he spoke in terms of affection and respect. I told him I would, and asked what he would have me say. "O Sir," said he, "tell her not to be troubled at my leaving of her. Try to comfort her, Sir, and tell her that both she and the children will be better for the loss of such a villain as I am, for I never did any thing but set them a bad example."

### A FATAL MISTAKE

OF THE AMERICAN PEOPLE, IN CONSIDERING PROPERTY, IN THE COUNTRY, A RELIGIOUS AND NOT A POLITICAL ORGANIZATION.

#### No. 1.

*Popery viewed and treated as a mere religious denomination.*

Fellow Citizens—The framers of our Constitution, for the purpose of closing up every avenue through which religious intolerance could come in, have introduced a clause which guarantees to every individual in our land the free exercise of his religion. Our revolutionary fathers had in their own minds, separated a man's religion from his politics, and the religion of the country from all entangling alliances with the state; and they had this distinction and separation in view when they inserted the clause above alluded to, and intended merely to prevent the stepping in of any human authority between

the worshiper and his God, to interfere with that spiritual service which Jehovah alone has a right to regulate.

This clause in the palladium of our liberties has been canvassed at Rome; it has been the subject of correspondence between the Roman Pontiff and the Jesuits in this country, and has been thought to be the vulnerable point at which the liberties of our country could be attacked with the hope of success. The emissaries of despotic princes have discovered, from their residence among us, that catholics are considered, here, merely a religious denomination, like Episcopalian, or Presbyterians, or Methodists, or Baptists, and that they can, under the bland profession of teaching our sons and daughters religion, not only be permitted to proceed with any political enterprise without suspicion, but can actually draw funds from the American people to aid them in their work.

The truth is, that the revolutionary fathers who had some acquaintance with the character of the papacy and the treachery of papal princes, have most of them fallen asleep, and a generation has arisen in their places who, having never seen the machinations of papal despotism, nor felt the pressure of political religion, are entirely unsuspecting, and look upon Popery with as little apprehension as they do upon Methodism, or any other protestant denominations. We see their princely cathedrals, and colleges, and convents, and orphan houses, chartered, and erected, and ornamented, and filled with swarms of Jesuits and Nuns, and hear of her foreign forces, nearly equaling the natural increase of the whole land, and set it all down to the amount of our country's prosperity, and the love of those shoals of emigrants for our free institutions.

This is the *mistake which must be corrected*, or all is lost. Let the Americans sleep on while the Jesuit is secretly, under the guise of religion, teaching the doctrines of the court of Rome, and we shall find, when it is too late, that this foreign seed will, like the dragon's teeth which Cadmus sowed in a field, produce an assembly of armed men, who, when the *toosin* shall sound, will be ready to usher in another St. Bartholomew's day.

A NATIVE AMERICAN.

*St. Louis Observer.*

#### MR. FINNEY'S LECTURES ON CHRISTIAN DUTY

*Abridged from the Evangelist.*

##### LECTURE II.

*Text.—“They feared the Lord, and served their own gods.”*

2 KINGS, xvii. 33.

When the ten tribes of Israel were carried captives by the king of Assyria, their places were supplied with strangers of different idolatrous nations, who knew nothing of the religion of the Jews. Very soon the wild beasts increased in the country, and the lions destroyed multitudes of the people, and they thought it was because they did not know the God of that country, and so had ignorantly transgressed his religion, and offended him, and he had sent the lions among them as a punishment. So they applied to the king, who honoured the idea, and told them to get one of the priests of the Israelites to teach them the manner of the god of the land. They took this advice

and obtained one of the priests to come to Bethel and teach them the religious ceremonies and modes of worship that were practised there. And he taught them to fear Jehovah, as the god of that country. But still, they did not receive him as the only God. They feared him, that is, they feared his anger and his judgements, and to avert these they performed the prescribed rites. But they *served* their own gods. They kept up their idolatrous worship, and this was what they loved and preferred, though they felt obliged to pay some reverence to Jehovah, as the god of that country. There are still multitudes of persons, professing to fear God, and perhaps possessing a certain kind of fear of the Lord, who nevertheless *serve* their own gods—they have other things to which their hearts are supremely devoted, and other objects in which they mainly put their trust.

There are two kinds of fear—that fear of the Lord, which is the beginning of wisdom, which is founded in love, and that slavish fear, which is a mere dread of evil and is purely selfish. This is the kind of fear possessed by those people spoken of in the text. They were afraid Jehovah would send his judgments upon them, if they did not perform certain rites, and this was their motive for paying him worship. Those who have this fear are supremely selfish, and while they profess to reverence Jehovah, have other gods whom they love and serve.

There are several classes of persons to whom this is applicable, and my object to-night is to describe some of them.

To serve any one is to be obedient to his will and devoted to his interests. Who then are they who, while they profess to serve the Lord, serve their own gods?

I answer, First, All those of you, who have not *heartily* and *practically renounced* the ownership of your possessions, and given them up to God.

Suppose one were to employ a clerk to take care of his store, and suppose the clerk were to continue to attend to his own business, and when asked to do what is necessary for his employer, who pays him wages, he should reply, “I really have so much business of my own to attend to, that I have no time to do these things;” would not every body cry out against such a servant? So where a man has not renounced the ownership of himself, not only in thought but practically, he is not serving the Lord, but serving his own gods.

2. That man who does not make the *business in which he is engaged a part of his religion*, does not serve God.

You hear a man say sometimes, I am so much engaged all day in the world, or in worldly business, that I have no time to serve God. He thinks he serves God a little while in the morning, and then attends to his worldly business. That man, you may rely upon it, left his religion where he said his prayers. He is not serving God. He prays very devoutly, and then, instead of engaging in his business for God, he is serving idols. No doubt the idols are well satisfied with the arrangement, but God is wholly displeased.

3. But, again: Those of you are serving your own gods, who devote to Jehovah that which costs you little or nothing.

There are many who make religion consist in certain acts of piety that do not interfere with their selfishness. You pray in the morning in your family, because you can do it then very conveniently. The gods you serve make no complaint of being slighted or neglected for the service of Jehovah.

4. All that class are serving your own gods, who suppose that the six days of the week belong to yourselves and that the Sabbath only is God's day.

There are multitudes who suppose that the week is man's time, and the Sabbath only God's, and that they have a right to do their own work during the week, and to serve themselves, and promote their own interests, if they will only keep the Sabbath strictly and serve God on the Sabbath. You that do this do not serve God at all. If you are selfish during the week, you are selfish altogether. To suppose you had any real piety would imply that you were converted every Sabbath and unconverted every Monday. But is this the idea of the Sabbath, that it is a day to serve God in, exclusive of other days? Is God in need of your services on the Sabbath to keep his work along? God requires all your services as much on the six days as on the Sabbath, only he has, appropriated the Sabbath to peculiar duties. You have no more right to serve yourselves on Monday than you have on the Sabbath. If any of you have thus considered the matter, and imagined that the six days of the week are your own time, it shows that you are supremely selfish. You have never known the radical principle of serving the Lord.

5. Those are serving themselves, or their own gods, who will not make any sacrifices of personal ease and comfort in religion.

Suppose your servant were to say, “I can't do this,” or “I

can't do that.”

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can't do that," because it interferes with his personal ease or comfort. What! is that doing service? When a man enters into service, he gives up his ease and comfort, for the interest and at the will of his employer. Is it true that any man is supremely devoted to the service of God, when he shows that his own ease and comfort are dearer than the kingdom of Jesus Christ?

6. Those are serving their own gods, who give their time and money to God's service, when they do give, grudgingly, by constraint, and not of a ready mind and with a cheerful heart.

If you go to one of these characters, and want his time or his money, for any religious object, it is difficult to get him engaged. It seems to go across the grain, and is not easy or natural. He may make a show of fearing the Lord, but he serves some other god of his own.

7. Those who are always ready to ask how little they may do for religion, rather than *how much they may do*, are serving their own gods.

Is such an one serving God? It is a simple matter of fact, that you have never set your hearts on the object of promoting religion in the world. If you had you would ask, How much can I do for this object and for that?

8. They who are laying up wealth for their own families, to elevate and aggrandize them, are serving gods of their own, and not Jehovah.

They show that they have some other object to live for than hinging this world under the authority of Jesus Christ. They may pretend to fear the Lord, but they serve their own gods.

9. Those who are making it their object to accumulate so much property that they can retire from business and live at ease, are serving their own gods.

Did God tell you, when you professed to enter his service, to work hard so many years, and then you might have a perpetual holiday? Did he promise to excuse you after that from making the most of your time and talents, and let you live at ease the rest of your days? If your thoughts are set upon this notion, I tell you, you are not serving God, but your own selfishness and sloth.

10. Those persons are serving their own gods, who would sooner gratify their appetites than deny themselves things that are unnecessary, or even hurtful, for the sake of doing good.

You often see the strength of selfishness showing itself in some such little thing more than in things that are greater.—The real state of a man's mind stands out, that self-gratification is the law of his life, so strong that it will not give place, even in a trifling, to those great interests, for which he ought to be willing to lay down his life.

11. Those persons who are most readily moved to action by appeals to their own selfish interests, show that they are serving their own gods.

Suppose I wish to get such a man to subscribe for building a church, what must I urge? Why I must show how it will improve the value of his property, or advance his party, or gratify his selfishness in some other way. Propose a plan of doing good that will cost nothing, and all will go for it. But propose a plan which is going to affect their personal interest, to cost money, or take up time, in a busy season, and you will see them begin to divide. Some hesitate, some doubt, some raise objections, and some resolutely refuse. Some enlist at once, because they see it will do great good. Others stand back till you devise some way to excite their selfishness in its favor. What causes the difference? Some of them are serving their own gods.

12. Those are of this character, who are more interested in other subjects than in religion.

A man is most easily excited on that subject that lies nearest his heart. Bring that up, and he is interested. When you can talk early and late about the news and other worldly topics, and when you cannot possibly be interested in the subject of religion, you know that your heart is not in it, and if you pretend to be a servant of God you are a hypocrite.

13. When persons are more jealous for their own fame than for God's glory, it shows that they live for themselves and serve their own gods,

If you see a man more vexed or grieved by what is said against him than against God, whom does he serve? Who is his god, himself or Jehovah?

14. Those are serving their own gods, who are not making the salvation of souls the great and leading object of their lives.

The end of all religious institutions, that which gives value to them all, is the salvation of sinners. The end for which Christ lives, and for which he has left his church in the world, is the salvation of sinners. This is the business which God

sets his servants about, and if any man is not doing this, as his business, as the leading and main object of his life, he is not serving Jehovah, he is serving his own gods.

15. Those who are doing but little for God, or who bring but little to pass for God, cannot properly be said to serve him.

Suppose you ask a professed servant of God, "What are you doing for God? Are you bringing any thing to pass? Are you instrumental in the conversion of any sinners? Are you making impressions in favor of religion, or helping forward the cause of Christ?" He replies, "Why, I do not know, I have a hope; I sometimes think I do love God, but I do not know as I am doing any thing in particular at present." Is that man serving God? Or is he serving his own gods.

16. Those who seek for happiness in religion, rather than for usefulness, are serving their own gods.

Their religion is entirely selfish. They want to enjoy religion, and are all the while inquiring how they can get happy frames of mind, and how they can be pleasantly excited in religious exercises. And they will go only to such meetings, and sit only under such preaching, as will make them happy; never asking the question whether that is the way to do the most good or not. Their daily prayer is not like that of the converted Saul of Tarsus, "Lord, what wilt thou have me to do?" but, "Lord, tell me how I can be happy." Is that the spirit of Jesus Christ? Who said, "I delight to DO THY WILL, O God." Is that the spirit of the apostle Paul? No, he threw off his upper garments at once, and made his arms bare for the field of LABOR.

17. Those who make their own salvation their supreme object in religion, are serving their own gods.

Their leading object is to secure their own salvation, and their grand determination is to get their own soul planted on the firm battlements of the heavenly Jerusalem, and walk the golden fields of Canaan above. If the Bible is not in error all such characters will go to hell. Their religion is pure selfishness. And "he that will save his life shall lose it, and he that will lose his life for my sake, shall save it."

#### REMARKS.

1. See why so little is accomplished in the world for Jesus Christ.

It is because Jesus Christ has so few real servants in the world. How many professors are there in your whole acquaintance, that are really at work for God, and making a business of religion, and laying *themselves out* to advance the kingdom of Christ? You see a parcel of people at a fire, trying to get out the goods of a store. Some are determined to get out the goods, but the rest are not engaged about it, and they divert their attention by talking about other things, or positively hinder them by finding fault with their way of doing it, or by holding them back. So it is in the church.

2. See why so few Christians have the spirit of prayer.

How can they have it? Suppose a man engaged in his worldly schemes, and that God should give that man the spirit of prayer. Of course he would pray for that which lies nearest his heart; that is, for in his worldly schemes, to serve his own gods. Will God give him the spirit of prayer for such purposes?

3. You see that there are a multitude of professors of religion that have not begun to be religious yet.

Said a man to one of them, Do you feel that your property and your business are all God's, and do you hold and manage them for God? "O, no," said he, "I have not got so far as that yet." No doubt he was serving his own gods. For I insist upon it, that this is the very beginning of religion. What is conversion, but turning from the service of the world to the service of God?

4. It is a great dishonesty for persons to profess to serve the Lord, and yet in reality serve themselves.

You who are performing religious duties from selfish motives, are in reality trying to make God your servant. If your own interest be the supreme object, all your religious services are only desires to induce God to promote your interests. Why do you pray, or keep the Sabbath, or give your property for religious objects? You answer, "For the sake of promoting my own salvation." Indeed! Not to glorify God, but to get to heaven! Don't you think the devil would do all that, if he thought he could gain his end by it—and be a devil still? The highest style of selfishness must be to get God, with all his attributes, enlisted in the service of your mighty self!

And now, my hearers, where are you all? Are you serving Jehovah, or are you serving your own Gods?

Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.

## THE CHRISTIAN RACE.—Heb. vii.

The heart is fixed, and fixed the eye,  
And I am girded for the race:  
The Lord is strong, and I rely  
On his assisting grace;  
Race for the swift, it must be run;  
A prize laid up, it must be won.  
  
And I have tarried longer now,  
(Pleased with the scenes of time,) Than fitteth those who hope to go  
To heaven, that holy clime;  
Who hope to pluck the fruit which grows  
Where life's immortal river flows.  
  
The atmosphere of earth, oh! how  
It hath bedimed the eye,  
And quenched the spirit's fervent glow,  
And stayed the purpose high;  
And how these feet have gone astray  
That should have walked the narrow way.  
  
Race for the swift, I must away,  
With footsteps firm and free;  
Ye pleasures that invite my stay,  
And cares are nought to me:  
For lo! it glemeth on my eye,  
The glory of that upper sky.  
  
"A prize laid up," said he who fought,  
That holy fight, of old,  
Laid up in heaven for me, yet not  
For me alone that crown of gold;  
But all who wait till Thou appear,  
Saviour, the diadem shall wear.  
  
Patiently wait—so help Thou me,  
O, meek and holy One,  
That dim, although the vision be,  
The race I still may run;  
This eye, thus lifted to the skies,  
This heart, thus burning for the prize.

## ANIMOSITIES AMONG CHRISTIANS.

The observations of a late ingenious writer, which, it is to be feared, he was confirmed in by his own experience, is too much founded in truth: "We have just religion enough to make us hate one another." The spirit of party, prejudice, and bigotry, and interest, a zeal for systems, forms, modes and denominations, furnish men with plausible pretences for indulging their unsanctified passions, and deceive them into an opinion that while they are gratifying their pride and self-will, they are only laboring to promote the cause of God and truth. Hence, often the feuds which obtain among religious people are pursued with greater violence, and to greater lengths, and are productive of more mischievous consequences, than the quarrels of drunkards. The lovers of peace, who refuse to take part in these contentions, but rather weep over them in secret, are censured and despised as neutrals and cowards, by the angry combatants on all sides, while the world despises and laughs at them all. It was not so in the beginning, nor will it be so always. The hour is coming when believers shall be united in love, shall agree in all that is essential to a life of faith and holiness, and shall live in the exercise of forbearance and tenderness towards each other, if in some points of smaller impor-

tance they cannot think exactly alike; which possibly may be the case in the best times, in the present imperfect state of human nature.—"Ephraim shall then no more envy Judah, nor Judah vex Ephraim." Isa. xi. 13. NEWTON.

**THE TWO BROTHERS.**—"Jerusalem was a ploughed field, and the ground on which the temple now stands the joint inheritance of two brothers, one of whom was married and had several children, and the other lived a bachelor. They cultivated in common the field which had devolved on them in right of their mother. At harvest time, the two brothers bound up their sheaves, and made of them two equal stacks, which they left upon the field. During the night a good thought presented itself to the younger: 'my brother' said he to himself, 'has a wife and children to maintain; it is not just that our shares should be equal; let me then take a few sheaves from my stack, and secretly add them to his; he will not perceive it, and therefore cannot refuse them.' This project the young man immediately executed. That night the elder awoke, and said to his wife, 'my brother is young, and lives alone, without a companion to assist him in his labors, and console him under his fatigues. It is not just that we should take from the field as many sheaves as he does; let us get up, and secretly go and carry a certain number of sheaves to his stack; he will not find it out to morrow, and therefore cannot refuse them; and they did so accordingly. The next day both brothers went to the field, and each was much surprised to find the stacks alike; neither being able in his own mind to account for the prodigy. They pursued the same course for several successive nights, but as each carried to his brother's stack the same number of sheaves, the stacks still remained equal, till one night both determined to stand sentinel, to elucidate the mystery; they met, each bearing the sheaves destined for his brother's stack.

"Now, the spot where so beautiful a thought at once occurred to, and was so perseveringly acted upon by two men, must be a place agreeable to God; and men blessed it, and chose whereon to build a house to his name."

How charming is this tradition! How it breathes the unaffected benevolence of patriarchal morals! How simple, primeval, and natural, is the inspiration leading men to consecrate to God a spot on which virtue has germinated upon earth! I have heard among the Arabs, a hundred legends of the same description. The air of the Bible is breathed all over the east.—*A de Lamartine's Pilgrimage to the Holy Land.*

## EFFECTS OF KINDNESS.

When a certain parent made his will, he said, "I leave such an estate to my oldest son, though he has been a very disobedient and wicked child, and though I am fearful he will misapply it."

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This act of unexpected kindness so deeply affected the son, that he burst into tears and said, "God forbid I should;" and from that time he became a new man.

And did this gift of an earthly estate which he could possess but a few years, and must then leave forever, produce such effect upon and melt a heart long hardened by sin? And can you my readers peruse the Bible and there read that "God so loved the world, as to give his only begotten Son," though he knew thousands would abuse his gift, "that whosoever believeth on him should not perish but have everlasting life," and not beg of God to give his Holy Spirit, that they "may become new creatures, in Christ Jesus."

Learn also to intermingle kindness with reproof. Had not kindness accompanied the hint the father expressed, his son's heart would probably have remained hard and unfeeling; and let the tongue of the reprobate be dipped in oil, if he would have his words enter the heart. And let it be our daily care to profit by the kind reproofs and remarks of others. "As an ear-ring of gold and an ornament of fine gold, so is a wise reproof upon an obedient ear.

#### 'FAITH.'

FAITH is as much the first and chief principle of all the business of life, as it is of all the duties of godliness. No men act more by faith, in pursuing their temporal avocations and objects, than those who speak most against faith as the grand principle of Religion. This glaring inconsistency would be ludicrous, were not its consequences fatal. It is, however,

"Passing strange,"

that men who can neither live nor move without faith in men and things, should yet make light of faith, when God and truth, salvation and eternity, are the objects of it. These solemn and sublime objects deserve, surely, quite as much as the temporal things which make both public and social life "a life of faith," in the order of nature—in the laws of nations—in the grounds of commerce, and in the promises of mankind. The confidence given to these things may not, indeed, be always called faith; (although even that is its usual name both in trade and treaties) but it really is faith. How, then, would the mockers at religion faith like to be pitted or dispised for their faith in food and medicine—in bills and bonds—in ships and mails—in banks and firms? They can neither trade nor travel without faith. They buy and sell by faith. They eat and drink by faith. In a word, they can do no business without it, nor have any enjoyment apart from it: for were they to give up their faith in the ordinary integrity of mankind, or in the nutrimentousness of the fruits of the earth, they must give up too both the means and pursuits of life. And yet, men of business, and men of pleasure, and every literary man, can so far forget all the decencies of common sense and decorum, as to laugh at faith, or try to be witty at its expense, when it is enforced as the first and chief thing in religion! Is this manly or fair?

I will not retaliate upon them by ridiculing their strong faith in each other, and in all the general laws which regulate human policy, trade, enterprise and social life. Natural, national, and mutual faith, is too essential to the welfare of mankind, to be less than sacred in the estimation of a Christian.—The world may laugh at his faith in the things which are unseen and eternal; but he will not make light of their faith in things which are seen and temporal. I do, however, claim the right of telling the world in plain terms, that they play with a two-edged sword, when they make light of *divine* faith. If they do not know, they ought to know, that divine faith is just such a degree of confidence in divine things, as they themselves give to temporal things, and expect to get from Christians in the business of life. If, therefore, they would not teach us to distrust ourselves, and to treat all their own veracity as doubtful, why should they arraign, as useless or visionary,

our faith in the character and word of God? For, if there be any thing weak in the habit of trusting Him, there must be egregious folly in trusting them. If there be nothing wrong nor rash in disbelieving God, there can be no great harm in disbelieving any man and every man.

You can not dislike this "start courteous;" and yet, perhaps, you do not see clearly the analogy between human and divine faith. You may even suspect that the parallel would not hold good, but break down, if it were pursued very far: and thus you may feel afraid to employ the argument. Look, however, at the facts again. You know the confidence which farmers have in the order of nature, and merchants in commercial treaties, and all in established capital and character. There are momentary pauses in all the markets; but business still goes on somewhere. Now, did the farmer place as much confidence in the promise of the renewing and sanctifying influences of the Holy Spirit, as he gives to the promise of "the early and latter rain," would it not be *faith in God*? And, did the merchant repose only as much confidence in the Saviour, as he places in his bankers and agents, would not that be *faith in Christ*? I do not, of course, mean that it would be *all* the faith which God and the Lamb demand and deserve. It would, however, be some; and so much as *must* lead to more. And, let any man who has entire confidence in any human security, give entire confidence to divine promises, what would that be, but "strong faith"? Thus, all the difference there is between human and divine things, and by the difference there is between human and divine agency. It is not, however, by any new or occult mental faculty that a man begins to believe the gospel; but by the motives and influence acting on his old faculties. He then believes eternal things. His faith is no longer confined to this world, but extends to the eternal world.—It has new objects, and quite another kind of influence than it had, whilst it terminated on things of time and sense: but it is now a new mental act of believing, drawn out and led on by the Spirit of God, to new and nobler truths and purposes. A true believer is, therefore, just thinking, and reasoning, and judging, and trusting, as naturally, and freely, as to the mental process, in the case of eternal things, as worldly-wise men do in the case of earthly things. I mean he is not doing more or otherwise in regard to eternity, than they are doing in regard to time. Also, the only difference is, that he does *less* in the work of believing God, than they do in the work of believing man. It is, therefore, no more weak, visionary, fanatical, or irrational, to extend

"A strong and lasting faith," to all revealed truth, than it is to believe the ascertained facts of science and history, or the pledged word of well accredited men. "If we receive the witness of men, the witness of God is greater; greater in itself, and in all that it testifies." 1 John, v. 9, 10.—Dr. Philip.

#### FAITH AND WORKS.

A worthy son of the church in the West Highlands, who had peculiar opinions touching the full "assurance of faith," having occasion to cross a ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, assuring him that if he had faith he was certain of a blessed immortality. The man of the oar said he had always entertained a different notion of the subject, and begged to give an illustration of his opinion. "Let us suppose," said the ferryman, "that one of these oars is called faith, and the other works, and try their several merits." Accordingly, throwing down one oar in the boat, he proceeded to pull the other with all his strength, upon which the boat was turned round and made no headway. "Now," said he, "you perceive faith wont do—let us try what works an." Seizing the other oar, and giving it the same trial, the same consequences ensued. "Works," said he, "you see, wont do either—but let us try them together." The result was successful; the boat shot through the waves, and soon reached the wished-for haven. "This," said the honest ferryman, "is the way by which I hope to be wafted over the troubled waters of this world to the peaceful shores of immortality.

*Laird of Logan.*

*Trials productive of good.*—I remember, says Mr. Whitfield, some years ago, when I was at school at Shields, I went into a glass house, and standing very attentive, I saw several masses of burning glass, of various forms. The workman took a piece of glass and put it into one furnace, then he put it into a second, and then into a third. I said to him, "Why do you pass this through so many fires?" He answered, "O sir, the first was not hot enough, nor the second, and therefore we put it into a third and that will make it transparent." This furnished Mr. W. with a useful hint, that we must be tried, and exercised with many fires, until our dross be purged away, and we are made fit for the owner's use.

#### ANTI-SLAVERY.

##### *Sentiments of Patrick Henry.*

"Is it not amazing, that at a time when the rights of humanity are defined with precision, in a country above all others fond of liberty—that in such an age, and in such a country, we find men professing a religion the most humane and gentle, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible, and destructive to liberty. Believe me, I honor the Quakers for their noble efforts to abolish slavery. Every thinking, honest man rejects it in speculation; yet how few in practice, from conscious motives. Would any man believe that I am master of *slaves* of my own purchase? I am drawn along by the general inconvenience of living without them. I will not, I cannot justify it. For however culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and to lament my own want of conformity to them."

##### *Sentiments of Jefferson—in 1782.*

"The commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other."

\* \* \* \* \* With what execration should the statesman be loaded, who, permitting one half of the citizens to trample on the rights of the other, transforms those into despots and these into enemies; destroys the morals of one part, and the *amor patriæ* of the other. And can the liberties of the nation be thought secure, when we have refused the only firm basis, a conviction in the minds of the people that these liberties are the gift of God—that they are not to be violated without his wrath? Indeed, I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution in the wheel of fortune, an exchange of situation is among possible events; that it may become probably by a supernatural interference. The Almighty has no attribute

which can take sides with us in such a contest."

In 1814, he wrote thus:—"My sentiments on the subject of the slavery of the negroes have long been in the possession of the public; and time has only served to give them stronger root. Yet the hour of emancipation is advancing in the march of time. *It will come*; and whether brought on by the generous energy of our own minds, or by the bloody process of St. Domingo, is a leaf of our history not yet turned over.

##### *Sentiments of Mr. Wirt.*

"Slavery is contrary to the laws of nature and of nations; and the law of S. Carolina concerning seizing colored seamen, is unconstitutional. That slavery is an evil, and a transcendent evil, it would be more than idle for any human being to doubt or deny. It is a mildew which has blighted every region it has touched, from the creation.

#### EFFECTS OF REMORSE.

There is a young man, named Bardwell, in prison at Northampton, for the commission of sundry larcenies. He was arraigned before the court last week, but by reason of insanity, was unable to plead, and was returned to the prison. This incident forms a theme for the subsequent reflections of the editor of the Northampton Courier.

It literally makes the heart ache to witness the mere wreck of this once noble and proud-hearted boy.—What a moral spectacle for the young as well as parents to contemplate! Here is a youth of much promise for future usefulness, enjoying the confidence of his employer and the esteem of all who knew him—partaking of religious and moral instruction, having his necessities all supplied and free from the irksome cares and responsibilities of mature life—suddenly overtaken in the commission of crime and confined with criminals of every grade in prison. He is overwhelmed with the awfulness of his situation and the amount of guilt which has so fearfully broken his mind. His tears avail him not, and the sorrows of a broken-hearted mother strengthen the acuteness of his anguish, until reason totters. Suddenly the father dies in distant land, and the only hope of earthly succor seems now obliterated and quenched. One long and deep burst of grief follows and reason is crushed and the light of intellect extinguished, perhaps forever!

Since the hour in which his father's decease was communicated, he has not spoken a syllable, nor uttered a word! He seems doomed to eternal silence and idiocy. He is wholly unconscious of any object around him! He knows nothing and heeds nothing. The familiar voice of his mother falls as powerless upon his ear as the grating of the prison doors, and proffered kindness and sympathy he knows not the way to appreciate. Day and night find him the same vacant, idiotic thing, retaining his animal mind, but with drooping head and palsied mind and quenched intellect! Such a melancholy case of aberration from virtue should not pass without its salutary influence and impressiveness upon the young. They

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seem like beacon lights lifted on high, designed to warn the unvary and thoughtless of the quicksands which lie concealed through the journey of life, requiring a constant watchfulness of the passions and outposts to be placed around virtue, to keep the heart unspotted in the world, so that its possessor may ultimately secure the needed attributes of heaven.

*Plain and pithy remarks of Old Humphrey on Fits.*—Though no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them; you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself; and I dare say you are also; so now for my prescriptions.

*For a fit of Passion,* walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

*For a fit of Idleness,* count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a negro.

*For a fit of Extravagance and Folly,* go to the workhouse, or speak with the wretched and ragged inmates of the jail, and you will be convicted.

*For a fit of Ambition,* go into the church yard, and read the grave stones. They will tell you the end of ambition. The grave will soon be your bed chamber, the earth your pillow, corruption your father, and the earth your mother and sister.

*For a fit of Repining,* look about for the halt and the blind, and visit the bed ridden, and afflicted, and deranged, and they will make you ashamed of complaining of your lighter afflictions.

*For a fit of Despondency,* look on the good things which God has given you in this world, and at those which have been promised his followers in the next.—He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

*For all fits of Doubt, Perplexity, and Fear,* whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart; the following is a radical cure, which may be relied on, for I had it from the Great Physician; "Cast thy burden on the Lord, and he will sustain thee."

#### A BRIGHT SABBATH MORNING.

The rosy light is dawning  
Upon the mountain's brow;

It is the Sabbath morning—

Arise and pay thy vow.

Lift up thy voice to heaven

In sacred praise and prayer,

While unto thee is given

The light of life to share.

The landscape lately shrowded  
By evening's paler ray

Smiles beauteous and unclouded

Before the eye of day:

So let our souls benighted

Too long in folly's shade,

By thy kind smiles be lighted

To joys that never fade.

O see those waters, streaming  
In crystal purity;

While earth with verdure teeming,  
Gives rapture to the eye!  
Let rivers of salvation  
In larger currents flow,  
'Till ev'ry tribe and nation  
Their healing virtues know.

#### MIRIAM; OR THE POWER OF TRUTH.

A JEWISH TALE—By the author of Influence.

Miriam is a religious tale, founded on an interesting anecdote of an American Jew, who was converted to Christianity by the dying admonitions of an only child, a beautiful girl, who, unknown to her father, had embraced the Christian faith. This anecdote has been amplified into a very excellent and well told tale, full of pathos, and written in a very pleasing style. We quote, as a specimen, the dying scene:—

"Miriam turned pale, and with great solemnity replied "Aye yet such love on earth, my father, is idolatry, and must in mercy be riven asunder, lest its false light should lead you to eternal darkness. But," added she, raising herself and looking at her father with an expression never afterwards forgotten, "do you love me?—not for what I am to you—but apart from yourself could your love grant me one solemn request; and solemnly fulfil it? Could it forgive the violence which that request might do the dearest feeling of your bosom—and forget all else, save the purpose for which it was asked, and her who asked it?"

Imlah felt alarmed, for although the voice of Miriam was calm, and her countenance serene as a cloudless moonlight, he believed that her mind wandered in some delirious phantasy; till suddenly recollecting the fatal alliance he had engaged her to fulfil, he beckoned Corah to leave the room, and then replied, "Miriam, my beloved girl! proof against every test—my love could bear and suffer all, and far more than you could require.—Then ask your boon; it shall be freely granted at whatever cost it claims; for, be assured any thing that can give peace to you, brings happiness to me. But compose yourself now, my child, and we will talk of earthly cares, when health calls you back to act in earthly schemes.

"I am composed, my father," replied Miriam, "as one, who standing on the verge of eternity, looks only at eternal things. And now I thank you tenderly for the boon you grant,—a boon for which alone I have craved life and time. So saying she drew from underneath her pillow a little Testament, and laying it in Imlah's hand, then pressing them together within both her own, exclaimed, "Take that precious book, my beloved father, and let it be your guide—your counselor—your comfort! May the Lord, in his infinite mercy, make the stumbling block of Israel your rock and your salvation; and while you read, may his Holy Spirit teach you to believe—to sever—to receive! And now dear precious parent, remembering the last solemn promise so sacredly pledged to your dying child, for your own sake—for her's I beseech you, speak no more against Jesus of Nazareth!—the Redeemer of Israel,—the Messiah, the one and only Saviour of all mankind!" Exhasted by the feelings and energy with which she uttered this solemn charge, Miriam fell back, and the cold dews of death hung on her pale face, as nature struggled with its last resistless conqueror. Imlah, who knelt by her side, his hand still grasping her sacred legacy, was motionless as herself and felt as if he had lost all power of utterance and sense; while with a look, he uttered groans of agony, such as perhaps alone could have roused the departing spirit of Miriam back to earthly thoughts. She opened her eyes once more, and laid her icy arm, for a moment, around her father's neck, in token that her last love was his; then quietly crossing her hands upon her bosom, and looking

up to Heaven with a countenance brightened with a glow of holy fervor, she exclaimed, "Dearest father! look up—look up—look up, from me, to Christ! and now, oh! blessed Jesus, do thou come quickly." Again her head fell back, and with one long but gentle sigh, her happy spirit winged its flight to God!

Imlah remained for some time appalled and motionless, gazing in fixed despair on the silent lips of his child, as if waiting again to hear their eloquence. But the dreadful stillness which now pervaded all around, where not one sound, one sigh, was heard to break that awful solitude, recalled him to a faint sense of what had been; and yet it was the disordered sense which fancy sometimes lends to picture dreams like real things:—or to embody its own faint shadows into the frightful phantoms of insanity. Still did he look on Miriam, and still grasped the little volume which he knew was associated with her last words. But what were those words? The avowal of an apostate! And yet was that heavenly smile, which gave even death a semblance of peace—one of apostacy? Could a guilty heretic meet the awful judgment of an offended God, as Miriam had done? Miriam an apostate!—a heretic? Oh! no, rather let Christianity be true, and Israel fall at last beneath the scourge of Christian victory,—than Miriam, the last daughter of David's line, be so accursed! And now great drops of agony stood on the cold forehead of Imlah, as thoughts like those passed through his bewildered mind, and in groans of deepest anguish, he called loudly on the name of his sainted child, as if she could still dispel the dreadful visions of that fearful dream. But alas! it was too surely a waking reality;—nothing could move or change the sweet calm smile of her, whom never before had Imlah called in vain!"

#### ANECDOTE.

A Unitarian minister, officiating at an evening service where Orthodox books were used, gave out as the closing hymn, the following of Bishop Kent;

"Glory to thee, my God, this night,  
For all the blessings of the light," &c.

directing the choir to sing the first three verses with the last. Having read the three, he commenced reading the last:

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host,  
Praise——"

the poor man stumbled. May he not stumble over the same glorious doctrine, so as to fall ultimately beyond the reach of mercy! Recovering himself a little, he said, "Sing the three first verses."

Were it not for the solemnity of the subject, one could hardly suppress a smile at the curious predicament in which the man was caught. But the subject is one of a deeply serious character. Why should any one be so startled at "Father, Son, and Holy Ghost?" Why should the tongue falter, or the heart refuse its homage, in a case like this? Is not this a bible view of Jehovah? "Go teach all nations, baptising them in the name of THE FATHER, and of THE SON, and of THE HOLY GHOST.—Mat. xxviii. 19. Will not the man who reaches Heaven, find there the Father, the Son, and the Holy Ghost? And can that system be right which stumbles at this great

truth? Do not teachers of this description "need to be taught which be the first principles or the oracles of God?"—*Essex North Register.*

#### From the Conn. Obs. RELIGIOUS NEWSPAPERS.

Religious newspapers may be very properly regarded as periodical tracts; and because periodical and prepared in view of existing states of public feeling, and in reference to that feeling, they have some peculiar advantages over other tracts. In point of cheapness, in proportion to the quantity of matter, they are unrivaled. As a means of doing good, we know of no mode in which truth can be more cheaply and acceptably diffused, than through their columns. Have you a poor neighbor who would gladly hear of the operations of benevolence, and of the results of the efforts to extend the kingdom of Christ? In addition to your own paper, can you, at the same expense, do a more benevolent work than to subscribe for a religious paper for his use? Have you a poor neighbor who drinks ardent spirit, notwithstanding all the light shed on this dangerous practice, in modern times? How can you do a better service to your community—how show in a more effective manner, that you love your neighbor as yourself, than by taking an additional copy of a religious paper for his use? Have you—who has not—a friend who has removed to the far West—or some other remote part of the land,—would you not do well to imitate the example of one, at least, of our subscribers, and send him every week a printed letter to gladden his heart, in the shape of a religious newspaper? You may not be able, on account of the distance, to whisper a word of encouragement, or of admonition to your friend—or to talk with him on a multitude of topics of deep and passing interest;—but send him a religious paper and once a week you may, in effect, give him such counsel, and impress on his mind such truths, as you would desire to give and impress, if he were to be in your company an hour or two every seventh day.

#### KING OF PRUSSIA AND THE MILLER.

There was near Potsdam, in the reign of Frederick the Great, a Mill, which interfered with the view from the windows of Sans Souci. Annoyed by this eyesore to his favorite residence, the king sent to inquire the price for which the mill would be sold by the owner. "For no price," was the reply of the sturdy Prussian; and in a moment of anger Frederick gave orders that the mill should be pulled down. "The King may do this," said the miller, quietly folding his arms, "but there are laws in Prussia," and forthwith he commenced proceedings against the monarch, the result of which was, that the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as a compensation for the injury which he had done. The King was mortified, but had the magnanimity to say, addressing himself to his courtiers, "I am glad to find that just and upright judgment exists in my kingdom." The above anecdote is well known to every reader of Prussian history, but it is necessary to be related here, as an introduction to that which follows. About three years ago the present head of the honest miller's family—his name is Frank—who had in due course of time succeeded to the hereditary possessions of his little estate, finding himself, after a long struggle with losses occasioned by the war, which brought ruin into many a house besides his own, involving in pecuniary difficult-

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tion that had become insurmountable, wrote to the King of Prussia, reminding him of the refusal experienced by Frederick the Great, at the hand of his ancestor, and stating that if his majesty now entertained a similar desire to obtain possession of the property, it would be very agreeable to him in his present embarrassed circumstances to sell the mill. The king wrote immediately to him, with his own hand, the following reply:—

"My dear neighbor, I cannot allow you to sell the mill; it must remain in your possession as long as one member of your family exists; for it belongs to the history of Prussia. I lament now even to hear that you are in circumstances of embarrassment, and I therefore send you 6,000 dollars—about £1,000 sterling—to arrange your affairs, in the hope that this sum will be sufficient for that purpose. Consider me always your affectionate neighbor,

FREDERIC WILLIAM.

#### CHOICE SAYINGS OF NEWTON.

Many have puzzled themselves about the origin of evil; I observe that there is evil, and that there is a way to escape it, and with this I begin and end.

I can conceive a living man without an arm or a leg, but not without a head or a heart: so there are some truths essential to vital religion, and which all awakened souls are taught.

Contrivers of systems on earth are like contrivers of systems in the heavens; where the sun and moon keep the same course in spite of the philosophers.

I went one day to Mrs. G——'s just after she had lost all her fortune; I could not be surprised to find her in tears; but she said, "I suppose you think I am crying for my loss: but that is not the case—I am now weeping to think I should feel so much uneasiness on the account." After that I never heard her speak again on the subject as long as she lived. Why now, this is just as it should be. Suppose a man was going to York to take possession of a large estate, and his chaise should break down a mile before he got to the city, which obliged him to walk the rest of the way; what a fool we should think him if we saw him wringing his hands and blubbering out all the remaining mile, "My chaise is broken! my chaise is broken!"

Mr. McLaren and Mr. Gustart were both ministers of the Tolbooth Church, Edinburgh. When Mr. McLaren was dying, Mr. G. paid him a visit, and put the question to him, "What are you doing brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of free grace."

#### JUSTIFICATION BY FAITH IN CHRIST.

Gal. ii. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not*

*by the works of the law, for by the works of the law shall no flesh be justified.*

The views of the Rev. Martin Boos, a late Catholic clergyman in Austria, though afterwards decidedly evangelical, were at the commencement of his ministry erroneous. About the year 1788, he went to visit a woman distinguished by her humility and piety, who was dangerously ill. In endeavoring to prepare her for death, he said to her, "I doubt not but you will die calm and happy." "Wherefore?" asked the sick woman. "Because your life has all been made up of a series of good works." The sick woman sighed; "If I die," said she, "confiding in the good works which you call to my recollection, I know for certain that I shall be condemned; but what renders me calm at this solemn hour is, that I trust solely in Jesus Christ my Savior." "These few words," said Boos, "from the mouth of a dying woman who was reputed a saint, opened my eyes for the first time, I learned what that was—'Christ for us.' Like Abraham, I saw his day; from that time I announced to others the Savior of sinners whom I had myself found, and there are many of them who rejoice in him along with me.

#### LYING.

There is one class of lies, which we are surprised did not attract Mrs. Opie's attention; *lies told by parents to their children.* We believe that the slight regard in which strict truth is held by mankind, is principally owing to the lies which are told children by their parents during the first few years of their lives. Then is the time that permanent impressions may be as well made as at any other period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If the child has to take physic the mother tells him she has something good for him to drink; if recusant, she says she will send for the doctor to cut off his ears or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish for instance to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride or walk, or something else that will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children.

if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot apprehend the reason, if there be one, why they are kept. Such promises should be scrupulously redeemed, though at great inconvenience, for the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.

We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet, after having pursued such a course of deception for the two or three first years of life, if the parent then finds the child trying to deceive him, and will tell him a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nourishing from the first.

Children soon learn to know when they are deceived, and how to deceive others.

They are not deceived many times in the same way; and the most comfortable method in the end, as well as the most conformable to the precepts of morality and religion, is, never to deviate in the slightest degree from strict truth, in our intercourse with them.

#### INFIDEL PREDICTION.

A few years ago in Virginia, every man was compelled to pay for the support of the Christian religion. When this law was repealed, and Christianity was thrown upon the affections and resources of its friends for support, an infidel statesman of the first eminence in the land remarked, "the death-blow is given to Christianity. In fifty years from this time, there will not be a bible in the United States." In just fifty years from that time, it was announced by the American Bible Society, that every family in the United States was supplied with the Bible. Such is the onward progress of religion, and such is the fulfilment of infidel prophecy.

Christianity was never advancing with such rapid strides as at the present moment. Arrangements are now in contemplation, which will undoubtedly result in speedily placing the Bible in every family on the globe willing to receive it, and able to read its contents.

*Religious Magazine.*

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An anonymous friend from Georgia, is informed that it is contrary to usage to publish a communication like that which he has sent us, unless it be accompanied by a responsible name. With regard to this communication particularly we have only to say, that our impressions in regard to certain matters of fact are such that we cannot permit them to be contradicted in our paper, without knowing on whose responsibility they are contradicted.

**DEDICATION.**—The new Congregational Church in Westville, will, by Divine permission, be dedicated to the worship of God on *Thursday*, the 21st inst. Services to commence at 1 o'clock, P. M. Sermons by Mr. Bacon, of this city.

**NOTICE.**—The next meeting of the Temperance Society of the E. D. New Haven Co. will be at Durham on Tuesday, Feb. 2.

#### MARRIED.

In Brantford, on the 4th instant, Doct. J. O. Loonis, to Miss Jennett Squires, daughter of Orrin D. Squires, Esq.

In Cheshire, Mr. Edward A. Bronson, of Prospect, to Miss Mary Jane, daughter of Mr. Seth D'Wolf.

In Suffield, on the 1st inst. by the Rev. H. Robinson, Mr. William Watt, of New York, to Miss Margaret S. daughter of Chas Sherman, Esq. of the former place.

In Danbury, by the Rev. Mr. Nickerson, Mr. Thomas Shergould, to Miss Sarah Maria Trowbridge, both of Danbury.

#### DIED.

In this city, on the 5th inst. Miss Betsy Kimberly, wife of Mr. Linus Kimberly, aged 55.

In this city, on the 2d instant, Grace Ann, daughter of Joel B. Foot, aged 4 years.

At Bridgeport, Dec 27th, Mrs. Sarah Tomlinson, formerly of Oxford, aged 31.

In New York, 3d inst., GEN. WM. NORTH, aged 83 years.

At Cazenovia, N. Y. on the 2d inst. Mrs Mary Ingersoll, wife of Rev. John Ingersoll, late of this city, and daughter of Robert Livingston, Esq. aged 36 years.

At Woburn, Mass. Dec. 8th, Mrs. Davis, aged 75. And on the 11th inst. Nathaniel Davis, her husband, aged 76, a revolutionary soldier and pensioner.

In Humphreysville, January 1st. John Henry, son of Rev. John E. Bray, aged 11 years.

In Woodbridge, on the 5th inst. Mr. David Randal, of this city, aged 37.

In Plymouth, Mr. Jonah Barnes, aged 73, a revolutionary pensioner.

In Sharon, on the 31st ult. Lyman Prindle, Esq. formerly of Orange, aged 36.

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